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domum seruet & dulces nutriat liberos, multo beator fiet, cum illa in aduentum lassi uiri uetustis lignis sacrum extruet focum claudensque textis cratibus letum pecus distenta siccabit ubera & dulcia uina dolio promens dapes inemptas apparabit. Quis hanc non laudet & desideret uitam? Non me amplius Lucrina conchilia aut rombi uel scari nec ex quouis mari uel flumine quesiti pisces iuerunt quam leta de pinguis ramis arborum oliua decerpta aut agna quam solis Pascalibus festis rustici mactant uel edus preceptus ab ore lupi. Nam quantum iuuat inter rusticales epulas, mitia poma & castaneas molles ac paruas & caseum, pastas oues uidere cum domum properant, intuerique fessos boues inuersum uomerem collo trahentes languido. Multa sunt ruris gaudia que nunc singula persequi non est epistolarum angustie. Ideo uale & hec ex multis pauca notans amorem ruris aliquando indue. Iterum uale mei ut soles memor. Ex oppido prugk die. xiii. Novembris Anno. M. CCCC. xliiii.

Baptista Mantuanus, too, could quote from both the Odes and the *Ars Poetica* in his *De Vita Beata* (printed in 1474).

On p. 44, l. 5, a line which Antonio Pessina (c. 1430) quoted 'from Horace' is somehow ascribed to Virgil, *Geor.* ii. 475; it really comes from *Ecl.* ii. 62. The line about Horace discussed p. 127 n. does come from Marullus; it occurs in an epigram *De Poetis Latinis* in the first book (in both the Rome edition, c. 1490, and the Florence edition, 1497). The *Carmina illustrium Poetarum Italorum*, Florence, 1719-1724, ran in ten volumes, not nine (p. 93). Perotti's *Cornucopiae* was printed earlier than 1513 (p. 73); Mr. Henry Walters, of Baltimore, has two copies of it, both printed at Venice (by different printers) in 1490). And one of them is entitled: '*Cornu Copiae Emendatissimum: in quo Opere Multa Accuratissime Addita multaue emendata sunt*'".

WILFRED P. MUSTARD.

A Parsing Synopsis of the 788 forms of the verb in St. Luke's Gospel from Leicarragas New Testament of the year 1571.
By E. S. DODGSON. (London: Henry Frowde. 1912.)

The writer of this work, Mr. E. S. Dodgson, assuming, as he does throughout, the Monogenistic Theory of the origin of mankind, and believing that no language can have grown to maturity without having been influenced by other tungs, has applied these conclusions to his researches into the origin and development of Baskish. He is disposed to believe in the possibility that such remote languages as Japanese, Ainu, and Nahuatl in the modern world, and in the old world Etruscan, with its curiously *Iberian*-looking characters, may contain elements similar to Baskish. May not such resemblances, as exist, be not mere coincidences, but testimonies to a primeval union of the races? Words have no existence apart from the will and caprice of their

utterers, and regularity in their transmission would seem to be rather the exception than the rule, and, since they are transmitted orally, the importance of sound and intonation is greater than that of spelling.

Moreover the antiquity of man is greater than that of their languages, and we can only guess what the primitive universal tongue may have been like; but fragments of it may be found scattered through our modern tongues like veins of hidden gold.

The authors object in writing this synopsis is to enable the reader, who knows French and English, and has before him a copy of the Baskish New Testament of 1571, the German reprint of 1900, or Mr. Dodgsons edition of 1908, published by the Trinitarian Bible Society, of London, to read, as easily as a Bask of the time of Leïçarraga might have done, the text of that beautiful translation.

The verbal forms, the backbone of the language, are arranged in alphabetical order. Each one is parsed in French, and translated into English, and each one is exemplified by quotations in full, showing how it influences the phrases where it occurs, and accompanied by the equivalent rendering in Calvins French translation of 1566, which Leïçarraga and his four colleagues evidently collated very rigorously with the original Greek text.

The book, therefore, is a summary and an index, tabulating all that is necessary for a beginner to know as he approaches the study of this phenomenally interesting and remarkable translation. Though not a 'pons asinorum', the 'parsing synopsis' is so arranged as to help the reader to the most difficult summits of the language with the minimum of toil. To have the way made so easy is enough to tempt anyone to learn Baskish. Those moreover who have spoken Baskish all their lives might well read this book and find it most useful for reference; and, if regretting the modern decadence of their language, they turn their eyes to that happier period when Leïçarraga was endeavoring, not without success, to revivify it; they will welcome the discoveries of a copy of Leïçarragas work in the Ryland Library, and of Dr. G. Jerment (1804) as being the first British author to mention it, and of the fact that there was more than one edition of some parts of it in 1571. Some of Mr. Dodgsons notes are very interesting reading, but, in view of their setting, an index to them is hardly necessary. To give an example of them, it may be mentioned that on page 34 he overthrows the superstition that Hilargia (= the moon) means "the dead light". That would certainly be "Argi-hila"; and besides there is no proof that before the Basks accepted Christianity they believed the moon to be the "light of the dead". It is much safer, in Mr. Dodgsons opinion, to assume that, like many American tribes, they thought that the moon died monthly. The Maya word *paxaan*, meaning *broken, destroyed, finished*, is used in the astrological manuscripts with a very similar signification.

The "dead one" therefore would mean "the finished" (el finado), i. e., the completed month. Certainly 'hila' = the "dead one", also means "the month", and 'hila bethea' (lit: 'the full month') is constantly used in modern Baskish for "the month". The Basks then consider the moon as 'the month-light', though in the southern dialects it has an other name meaning 'the night-light'.

On page 4 there is a note on the word 'arrotz', which Mr. Dodgson considers to be connected with Greek ἄλλος, as used for example in *Odyssey* XXIII, 274, and translated by Liddell and Scott as "foreigner, stranger". Thinking also of such words as ἀλλότριος, ἀλλογενής, ἀλλοδαπός, ἄλλοεθνής, ἀλλόφυλος, Mr. Dodgson suggested that Baskish arrotz, used as the equivalent of 'foreign' in Luke XXIV, 18, might be regarded as derived from Greek, not necessarily in the Pelasgian epoch, but transmitted through the numerous and important Greek colonies in Spain, whose inscriptions exist to this day.

We must remember that 'forane' and 'alien' in English were both 'forain' words, derived from Medieval French, and yet have driven out such Old-English equivalents as *utacunda*, *utan-bordes*, *utan-cumen*, *utcuma* and *utlic*. There is no other word for it in Baskish except 'er-beste-ko', and this seems to be of more modern formation, answering to the English 'outlandish'. There are, as Mr. Dodgson wittily says, many other such oddities in Baskish, which has lost even its native word for the colour 'green'. And as for the termination '-tz', other instances exist, derived from Latin and Greek words ending in *s*, e. g., *bihotz* (= heart) from *βίος*, *corputz* from *corpus*, *laphitz* from *lapis*, etc.

In conclusion we may say that no student of Baskish should fail to make use of this book and the previous volumes of the *Parsing* or *Analytical Synopsis*. Mr. Dodgson hopes to complete it, so as to cover the whole New Testament. He possesses the rest in manuscript; and it is much to be wished that he may find among the philological or other learned societies of Europe or America some help towards the publication of so valuable a work. No one who has honestly read Mr. Dodgson's very attractive book, or seen him at work upon it, can doubt of its eminent utility. We hope that the librarians of America will give it a hearty welcome.

PONSONBY M. P. VINCENT.

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